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Point three

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In this issue:

**Dear Tubby • Homeless Men in Birmingham
S. E. Kent's 20th Project • A Faith to Live By
Starting a New Toc H Group • Branch News**

The magazine of



Point three

the magazine of  **TOC H**

Toc H is a movement of people who seek to build friendships, and offer service, across the barriers that usually divide us from one another. The basic unit is a group - at best a good cross-section of the local neighbourhood - which meets together regularly, and seeks to serve the community around it. Toc H was founded in 1915 by the Revd P B 'Tubby' Clayton, and since then has been providing opportunities for people to test the Christian way by practical experiment.

All members pledge themselves to try:

1. To welcome all in friendship and lessen by habit of thought, word and deed the prejudices which separate people.
2. To give personal service.
3. To find their own convictions while listening with respect to the views of others.
4. To acknowledge the spiritual nature of man and to test the Christian way by trying it.

This magazine is a forum for ideas about Toc H and about the world as well as a record of Toc H service. Its title derives from the third of these Four Points.

Strange Meeting

The car took me along poor roads to a wooded hill. As we drew up the rough track, the buildings on the top appeared. The wooden-beamed shell of a barn being reconstructed stood next to a large dilapidated house of unusual design. Crowning the hilltop was a small but imposing church. It was in the shape of a squat, square cross, grandly painted and surmounted by a dome.

Through the doors of the church I was confronted by scaffolding which, I later discovered, was to aid a redecoration project. It took away valuable space from the crowds standing shoulder to shoulder and facing across a sea of candles to two people.

The priest, dressed in old but grand robes, was preaching. Each sentence was translated by the younger woman who stood next to him. We were greeted warmly as special visitors. At the end of the service everyone filed out past the priest who gave each a personal blessing or a special private word. As I was introduced to him, he beamed a bright smile and embraced me in welcome.

Later, we gathered in the dilapidated house of the priest for lunch. In a large room, the tables were set out in 'T' shape and covered in bright plastic cloths. Bowls of hot rice and vegetables, garlic dressed salad and fat frankfurters were brought out from a small and primitive kitchen. We all stood and faced a corner of the room set with icons as grace was sung, then I was shown to a place of honour at the top table.

The priest, now in cassock, sat opposite me. He was younger than I had thought, but clearly the leader of the extraordinarily mixed group of people sharing lunch. I spoke first with Philip, a teacher in the American community, who introduced me to his Russian-speaking wife. Ron, a senior lecturer in English at a far-away university and the man responsible for bringing me to this place, introduced me to Muse, an elegant Russian lady in a wheelchair. She had been a ballet dancer in the 1920s, her husband an adviser to the last tsar.

Then I met Eugene, a young Russian who spoke fluent German, French and English, who told me of his home in Ivanovo, 200 miles east of Moscow, and his work arranging accommodation with Russian families for visitors.

I held a long conversation with Father Anatolij, and he told me of his work and his concern to further understanding across the barriers of language, culture and country. I spoke of Toc H and the focus of our work to provide opportunities for people to meet...to develop friendship, to work together and to discover a faith to live by. Many others around the table joined in and listened with interest to our complementary ministries.

Before the end of lunch Eugene, Ron, Father Anatolij and I had exchanged addresses and promises to meet again.

Only when travelling back over rough cobbled roads did I begin to realise the extraordinary nature of this simple meeting. The church and priest were Russian Orthodox. Father Anatolij spoke only Russian and German; our conversation was possible only through Eugene as interpreter. The wooded hill was on the outskirts of the large, historic town of Potsdam, southwest of Berlin, in what was East Germany, next door to barracks of the Russian army. The house, church and some nearby houses were built by the last tsar, and this place was almost inaccessible before the Berlin wall came down and Germany was united. Around the lunch table had been people from America, England, Germany (from all parts of the once divided country), Russia, Poland, Czechoslovakia, Romania and Greece.

When Jane Bridgeman (Toc H Development Officer in Berlin) and I run a CAMEO in the Toc H Centre in Berlin next year, we shall invite Russians, Germans, Americans and English to explore the differences between us. Perhaps we'll visit the site of Sachsenhausen Concentration Camp (to the north of Berlin), the Olympic Stadium (famous for the 1936 Olympics) or historic Potsdam (where the Potsdam agreement was signed in 1946).

It won't be an easy meeting, we shall have all the problems of language as well as national attitudes to work through. Our visits will provoke painful feelings and emphasise the roles of each of our countries in past and present conflicts.

But I have no doubt that, by the end of the weekend, we shall have made unexpected friendships, developed some understanding across the barriers of nationality and explored the faith we live by.

Revd J Alan Johnson
National Chaplain

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Cover: 20th Annual Project,
S.E. Kent Branch.

Photo: Matthew Plumridge



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Opinions expressed (including the editorial) are those of the individual contributors and not necessarily those of the Toc H movement.

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BRANCH NEWS

We would like to receive more news from branches about their work in the community, such as individual projects.

Starting a New Toc H Group

by Alan Budge, Development Officer North East.

It's often pointed out that voluntary organisations in general, and Toc H in particular, suffer from the 'lost generation' syndrome: plenty of activity among the young, lots of involvement at the other end of the age range, but not a lot between. Over the summer, Bill Bains was in contact with Jo Vickerman (née Terry) and Larry Wilmot, both of whom, now in their 30s, had been involved in Toc H projects in the 1970s. They were keen to become involved again, but on a family basis, as they now had young children. Good. But how? And doing what?

To attempt to answer these questions, and also to give John and Suzanne Dunwell some help with the annual Colsterdale open day, the 'Family Group' arrived at Colsterdale on Friday, 4 October. Thanks to Bill's efforts, the group now numbered eight adults and six children. Having children was by no means a condition of membership, but as a group we were keen to explore issues involving children, working with or around them. We also felt we needed to develop a clear programme of activity. Would we want to work in conservation, in areas of social need, specifically with children, or what?

The weekend proved very useful and fruitful, although none of the above questions was answered. Around children, one of the first requirements is patience. Being a parent is hard work.

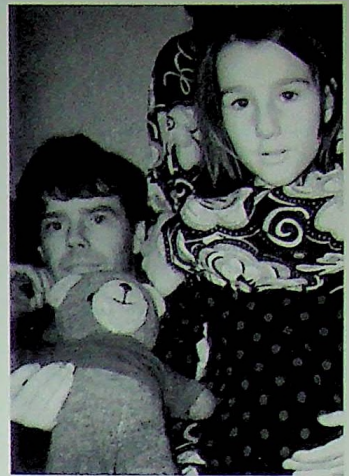


Penny with Rose, Gregory and Harry

Saturday dawned wet and miserable, and the walk planned for the children had to be cancelled. However, with a supply of coloured pens and paper, the children spent a lovely morning and some of their drawings were donated as honorary raffle prizes. The weather improved and the afternoon turned into a great success. Members from all over the region, including a minibus from Webb House, made for a convivial atmosphere, as did the presence of the children.

John and Suzanne organised the open day and took a full part in the weekend. This included preparing a fine chilli con carne on Saturday night, much appreciated by their one-year-old daughter Eve (cover star of the September *Point three*).

During the evening's discussion, it became clear that we weren't clear what it was we wanted to do as a group. A wide range of suggestions were made, but it was felt that we would benefit from longer uninterrupted discussions of the options open to us. A further weekend at Colsterdale has been booked, complete with structured planning sessions and a crèche.



Alan, Rose and Teddy



The group at Druids

On Sunday morning in true Colsterdale style we trooped off to 'Druids', the Victorian folly replicating a Druid temple. Though it may surprise some, no children were sacrificed! After a good walk and a visit to Masham, which is really delightful, we returned to Colsterdale for our final meal and home.

It was frustrating for everyone not to come away from the weekend with a clearer idea of what the group intended doing. But I think patience is important, especially given our particular career/domestic commitments. As long as the group stays together, good work will start to emerge. The immediate benefits of the weekend were a successful day for Colsterdale, and, for us, getting to know each other through talking and living together. Oh, and the children loved it.

Facts: The group meets once a month. They are keen to discuss issues about working with their children. They began meeting in August. Half the group are ex-project volunteers. They have met four times to date and would welcome other family members. They meet in Hipperholme, near Halifax, West Yorks.

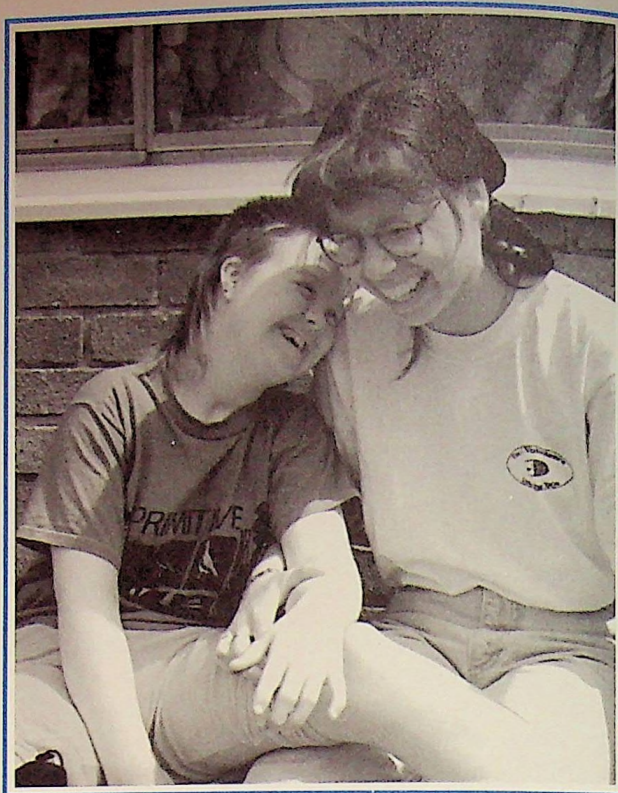
Anyone interested, please contact Alan Budge or Penny Aspinall on 0484 451692.

20th Annual Project of S. E. Kent

Summer 1991 marked a very special occasion in the history of S.E. Kent Toc H as they ran the 20th annual project for children with social, physical and learning difficulties.

The aims of the project were to give 14 children from the Ashford area a holiday to remember. Some of the children had been on the project the previous year, so they already knew each other. They all got on very well. The volunteer group was a good mixed bunch from all over the UK, as well as two from Holland and two from Spain. We were also fortunate enough to have a young offender as part of the group, too. The project was residential at the Towers School, Faversham, and we had exclusive use of the sixth form centre (ground floor). This proved ideal, with plenty of room for sleeping and a marvellous room for arts and crafts. The facilities at the School were excellent and consisted of a heated outdoor swimming pool, a gymnasium and sports hall, tennis courts and sports field.

We planned the week to have the mornings free for what the group wanted to do and, as the weather was glorious each day, this mainly consisted of arts and crafts and masses of games. Each afternoon we went out to local places of interest like Port Lympne Zoo, the Hythe Canal, the Romney



Hythe & Dymchurch Railway, Dungeness Lighthouse and Beach, Dover Castle and the White Cliffs Experience. Other attractions included Mickey the clown and a disco party at the end of the week. We all went in fancy dress for this, and yours truly went as Tommy Cooper. This was alright until I was made to do an act. Never being afraid to rise to the challenge, I made my magical and comical debut. I enjoyed it. Both Kennington and Hythe Branches entertained us to dinner during our week and we appreciated their involvement in the project.



This was the last Ashford children's holiday and I was very pleased to have been allowed to co-lead it with Tanya Schwarz. After twenty years, I feel it is right that they brought this particular holiday to a close. The numerous people who have been involved with the succession of projects in Ashford deserve to be congratulated for all they have achieved in giving many children and volunteers so much fun, enjoyment and the opportunity of experiencing a little of Toc H. A special tribute of thanks is due to Don Woolley, who has devoted an enormous amount of time, not only to the 'nuts and bolts' preparation, but in building up relations between the social services and families concerned. The rapport between the children and families and Don is something unparalleled in any other Toc H involvement I have seen. Most of the children look upon him as an uncle and friend and their respect for him is considerable. His dedication deserves praise and I commend him for it. I hope that S.E. Kent Toc H will carry on with new projects in the future and, if nothing else, I hope this article will spur them on and encourage them. I shall do all I can to help them achieve their next twenty years.

Matthew Plumridge (Project leader, Woking J Branch) ■

Dear Tubby

Looking back over the responses I have received from readers of *Point three*, I think I have probably flogged the issue of my father's eligibility enough and I will draw the line after one final observation - one doesn't have to profess the Christian faith to qualify for membership; good, but could we not find some means of presenting ourselves that makes that fact clearer? Maybe I can come back to the issue of membership when next I write.

During October I paid my first visit to the Old House - but before I tell you of my experiences, perhaps I might just explain where I stood before I set out on that journey.

I am not and never will be a pacifist because I believe that there may always have to be a time in a person's life when it becomes necessary to fight for what one believes (or is told to believe) is right.

As a child, I lived through the bombings of the last war and saw the damage caused to London. I was also aware of the racial overtones of the war and that, were Britain to have been overrun by the Nazis, my chances of survival would have been negligible. Children can unintentionally be very cruel and, as a Jew, I was often accused of being the cause of the war.

It was against this backdrop that I left school and was obliged to do my National Service. The Korean war was over, but there were still areas of conflict in Africa, Cyprus and the Middle East and I and my fellow 'squaddies' were only too well aware of the fact that we could be placed in the firing line. The training even for National Servicemen was geared to warfare.

For that reason, therefore, I cannot say that I was distraught by the pictorial record we saw at Hill 62 - my feelings were of an all-pervading sadness at the sheer senselessness of it all.

Looking back over the trip, I have to say that I had viewed the visit to Talbot House with some apprehension because it seemed to be viewed as a shrine. I wanted to see it as a haven, a sanctuary where the battle weary and 'shell-shocked' could gain some respite and experience a few moments of normality.

When I first entered the building, therefore, my feeling was one of anti-climax because it was just a house. Then began for me a process of adjustment to what things may have been like back in 1915. To the casual visitor it may have only seemed like any other house but there were circumstances which made it different. It was not until we returned after dinner on the Saturday night that I began to experience what Talbot House really was.

To return now to the visits to the cemeteries and battlefields. I had read much about both World Wars and, bearing in mind my recollections of the newsreels of the last war including the horror of the liberation of the concentration camps, I may have felt less shocked by the visualisation of what things must have been like in Flanders. I had, only a few years after the last war, been taken on a tour of the battlefields in Northern France and had seen the Canadian Memorial to the fallen in the first war - an obelisk in a field between opposing trenches which were less than the distance between two wickets.

The greatest shock for me was the realisation that elements of the Welch Regiment (in which my father had served) had actually fought in Flanders, when I had always imagined that they had only fought on the Somme. It meant that my father might well have fought in Flanders or, at the very least, would have known many of those of the Welch Regiment who had fallen. It was the more intimate awareness of those who lay beneath the soil that had the greater effect on me, coupled with the poignant message from a sister expecting soon to be reunited with her lost brother - on a wreath placed against the wall at Tyne Cot where the names of those with no known grave were listed.

It was the thought of so much human energy which could have been put to so much better use that I found so overwhelming. This was increased still further when we visited the mass graves at Langemark - those buried there may have been the enemy but they had still been human beings and some could even have been related to my father (his mother had emigrated from Germany and left family there). I was left with an aching sadness at what man can do to man.

When we returned to Talbot House after dinner that evening, I experienced the therapeutic benefit of a house which had come to life and we had a lively singsong with a party of Belgian visitors. The subsequent visit to the Upper Room took on a completely different meaning for me. I found myself better able to reflect on what had occurred during successive wars and how essential it is to seek to overcome differences and achieve a lasting peace. I also tried to imagine what I might have prayed for had I been a soldier back in 1915. All I could think of in that emotional turmoil was: 'If I must die, then so be it, but God please give me the strength not to run away'.

I am determined to return to Poperinge and to continue an exploration of the area through to the Somme. Meanwhile, I am left with the feeling of business unfinished coupled with a sense of relief - similar perhaps to those feelings of the battle-weary troops when they visited the Old House.

I am glad I had the privilege of going.

Yours sincerely

Stewart Casimir, Wendover, Bucks

A Faith to Live By

by *Revd David Monkton*

David Monkton, who has been a Methodist Minister for 33 years, joined Toc H during the late 1950s. He is now Superintendent minister of the St Albans circuit after spending 11 years as Chairman of the Shetland District of the Methodist Church.

David says, 'All through my ministry Toc H has added a significant dimension to my Christian commitment'.

I first met Toc H in 1959, having been 'sent to Coventry' as a Methodist minister 'on probation'. The men's branch made me very welcome and invited me to join. Often my involvement, as in many later situations, merely consisted of just calling in for a few moments after many other meetings and visits during the day, but it did mean that I started to get the feel of what Toc H was all about. Although my membership was 'lost' in the transfer system several times over the years, in every appointment where I have been a minister I have been able to keep up an active involvement.

Our next move was to Old Ford in East London, then to Saffron Walden in Essex. In both situations branch members were keen to involve me in whatever went on. In Lincolnshire I served as area Padre, and even in our most northerly move to the Shetland Islands it was possible to have a watching brief.

Perhaps it was in the latter appointment, out on a limb in the most northerly part of Britain, that I was able to reflect most of all about Toc H.

One of the moving experiences there was to take assemblies as a school chaplain and, after giving a talk about service to others, I used to light the Toc H lamp and invite the children present to 'let their light so shine....' This was particularly meaningful in the winter months when the days were dark.

The symbol of a small light in semi-darkness has reminded me ever since that the lamp of Toc H is a very moving symbol. For a similar reason the World Chain of Light has a strong fascination. A light shining in darkness is such a strong element in the Christian Gospel.

Another aspect of Toc H that I feel is very important is the kind of fellowship it creates. Often we meet in very ordinary places in ordinary peoples' homes. This gives us a first century atmosphere both for fellowship and for unformulated expressions of faith in action. I believe that present-day Christians, like those early disciples, should have a real understanding of what their faith is all about, and be able to relate it to everyday situations.

We live in such a highly sophisticated world that 'ordinariness' gets lost, everything has to be hyped-up and presented as larger



than life. By contrast our thinking in Toc H is mostly well removed from too high a sense of commercialisation. We abandon rank when we enter, in order simply to share our common humanity as we meet.

More than ever this aspect of life needs to be stressed today. So many people get badly hurt by the effects of rank and status - on themselves if they possess it and, if they don't, by the devaluing of their worth as individuals. Everyone of us needs to discover a role in life, and I believe that we should be helping people to discover their value as human beings. This was one of the basic tasks that Jesus fulfilled in His ministry.

In this article I would like to express some thoughts on Toc H for today which were the basis of an address I gave to the St Albans Women's Branch on their 60th anniversary celebrations. I write these ideas as possible pointers to the way in which we can relate ourselves to the last decade of the twentieth century - times which indicate rapid changes of direction in human experience and thought.

It was said of the early followers of Jesus that they were turning the world upside down.

This is just what they did. All sorts of things were looked at in a new light and Jewish scriptures were given new meaning. On the day of Pentecost, for instance, 'old men dreamed dreams and young men saw visions'. Neither was there anything

chauvinistic about the Holy Spirit's activity. His influence came upon men and women alike.

I would like to suggest that our immediate task is not to turn the world upside down, but to start by simply turning a few words around in the four points of the compass to see in them new meaning.

Readers who are traditional grammarians will have to forgive the resulting split infinitives and perhaps will bear in mind that this is very much part of English usage today.

First of all, as well as learning to 'Think Fairly' we need to 'fairly think', as many Scots people would say.

To think fairly means that we must treat everybody the same, and show no favouritism. This is a very high ideal and we fall far short of it. It covers such things as racial justice, good neighbourliness and supporting all kinds of good causes to the best of our ability. It includes being friendly to people of all classes, cultures and creeds, and not being exclusive in any way.

We are also asked however to 'fairly think'. That can sometimes be far harder than thinking fairly.

It calls for personal and group assessment of where we are in our thinking. In fairness to ourselves, though, we need to do hard thinking a bit at a time. It can be disastrous if we are so radical at the beginning that we carelessly damage our roots. To 'fairly think' means that we all continually learn, keep up to date with what is happening, and never forget that the true meaning of discipleship is to be 'a learner'.

Secondly we are to 'Love Widely'. As the old prayer says, we are to love 'all sorts and conditions' of people.

Traditionally, we have again thought of this as relating to all kinds of races, outlooks and social backgrounds, many of them living far away from us. But, as Marshall McLuhan would have said, we now live in a global village. All sorts of people relate to us in the normal run of life. No longer do we look to the distant places. The world is here on our doorstep, and we have to learn how 'to widely love' as well.

In my work in many parts and social settings in Britain I have tried to do my best to visit as many people as possible and to cover a very wide variety of needs. But more recently I have felt the need to visit people and listen more in depth to what they have to say, and this means 'widely loving' people over a whole range of their cares and activities. It means loving them, warts and all, as Oliver Cromwell is reputed to have said to his portrait artist.

To 'love widely', as it were to 'love here, there and everywhere', can in fact add to the fragmentation and loneliness which many people feel exists today. There are some problems in society that are far too big for us to tackle on our own. Although goodwill in general is important, the needs of others can overwhelm us. Wherever we can, we need to have breadth and width in caring for others in order to really help them.

Thirdly we are called upon to 'Build Bravely'. Which means among other things, building adventurously. But to 'bravely build', it seems to me, includes rebuilding or bravely building after failure as well. Failure is an essential part of religious experience and an essential part of life. Without it we cannot really grow.

The person who has never experienced failure has never really lived. The same is true of a movement like Toc H, too. How important it is to pick up the bits after any kind of failure and start building again.

We not only need the vision of a new heaven and a new earth that we pick up in an inspired moment, but also need to see the way in which Zerubbabel, for instance, in the Old Testament is called to rebuild the temple, and help a people who were weary and tired of oppression and domination by others.

It is always important to rebuild even when the going is hard and sometimes appears very unpromising. That's where faith really comes in.

Finally there is 'Witnessing Humbly'. To witness arrogantly would be a contradiction in terms. We are called to witness humbly because we are all servants of God; but unfortunately 'to witness humbly' has become corrupted to mean not showing any enthusiasm about your faith or what you are trying to do in front of other people.

To turn these two words round to say we are called to humbly witness, in my usage of words is to keep the word witness as the stronger of the two. It is a reminder of the words in our ceremony of light: *'Let your light so shine before men that they may see your good works, and glorify our Father which is in heaven'*. Humility is extremely important in the Christian life and, as an American church magazine recently put it, 'When you say you have humility, that's a sure sign you haven't!'

We all have to make a confession of faith at some point, even if it is only the honest answering of a question put before us. A quotation from Alan Paton's book, *An Instrument of Thy Peace*, provides a fitting conclusion to this theme.

*Give us courage, O Lord, to stand up and be counted,
To stand up for those who cannot stand up for themselves,
To stand up for ourselves when it is needful for us to do so.*

*Let us fear nothing more than we fear thee.
Let us love nothing more than we love thee, for thus we shall fear nothing also.*

Toc H came into being at a time of crisis and change and grew rapidly in the period following the First World War. At that time people were starting to find their feet again after many had had their hopes dashed by war. Just as Toc H through the points of the compass pointed the way forward for many then, it can still do the same today.

May we continue to celebrate many more anniversaries of service to others in communities where we relate to all kinds of people. In this way, I believe, we can find 'A faith to live by'.

Parents Under Pressure Weekend



A joint project between Toc H and Avon Probation Service at Lindridge House, Devon, in September took four Toc H volunteers and three mothers, each bringing up two young children singlehanded, for a weekend in the Devon countryside away from the stresses of urban life.

We hoped to break down social isolation, provide a break with others in similar circumstances and establish the basis of an ongoing support/women's group, which might include welfare rights, financial management, parenting skills and interpersonal relationships.

The Mums

All of the mothers had been involved in crimes in the past two years, usually through financial pressures, and were unable to cope alone or through their partners.

One of them, living in a women's refuge, had turned to crime in desperation to support her young sons.

Serious eating disorders (bulimia), disastrous relationships and money problems had led another to crime.

The third mother was perhaps more the product of a sub-culture of crime which included her partner. Her probation led to voluntary work with Dial-a-Ride (transport for the handicapped) in Bristol.

Although each mother was different, they were all bringing up young children singlehanded. We hoped to show them that they were coping well and could form a caring and supportive network in which to develop and thus reduce the risk of re-offending.

The Volunteers

The four Toc H volunteers included one male, aged 20, local and the most experienced in such projects - otherwise they were 16 - 19, with little or no experience of projects, cooking or children. They shared a willingness to learn, energy, humour and initiative. The female volunteers, like the mums, wished to talk about their feelings and experiences, women's issues and parenting. A mutual dialogue developed between late adolescent hopes and fears and the worldly wise, but young, mothers. This laid the foundation for trust, humour and much sharing.

Brief Diary of Events

Most of the first evening was spent settling in at Lindridge House. On Saturday, we took a picnic to Dawlish beach and visited Drago Mills, with a miniature railway, rides and ice cream. During the evening we played quiz or thinking games (such as 'scruples') which continued our discussions about morals, decisions in life and aspects of honesty and principal. We were joined for part of the evening by the warden, Penny Bayley. This led to another late night of discussion, exchanging of views and much humour.

On Sunday we stayed at the house to enjoy the garden and have lunch together outside. We returned to Bristol in the late afternoon.

Feedback

Both the single parents and volunteers enjoyed the informality of the weekend and the air of acceptance of them as individuals and of their children. The mothers were disappointed that the project could not last longer, as it naturally took some time for their children to get used to the volunteers and for them to unwind properly - but having said that, they felt their children had been looked after responsibly and well. The volunteers were unanimous about how everyone mixed in well and how this was a new experience for everyone present.

Conclusion

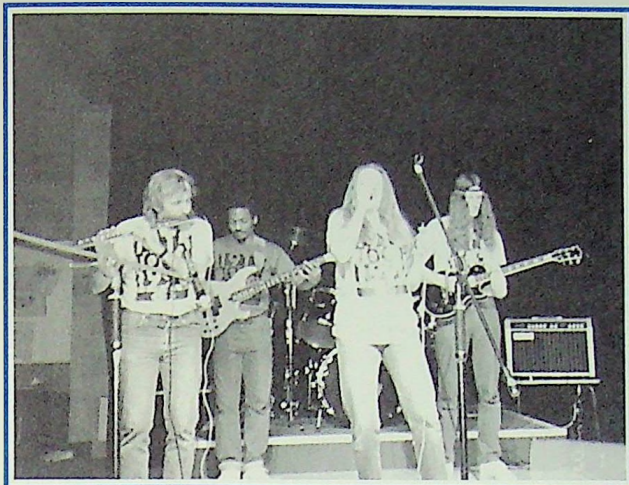
This was a most successful and worthwhile weekend for all involved. The numbers were ideal, the venue especially suitable. All the mothers appreciated the change, the space, facilities and refreshing and stimulating company of the volunteers.

The project achieved its aim: the mothers are committed to maintaining an informal support network, including correspondence with the volunteers, which I shall actively encourage. As things develop, I may feed in to this group other mothers, such as prisoners' wives or women on probation, who could benefit from such support and advice from their peers.

Finally I must thank the Avon Projects Support Group for sponsoring this respite weekend, Toc H, Penny Bayley and Lindridge House for a warm and welcoming venue and especially David Harrison for his expertise and help throughout. **Mark Pasco, Probation Officer**

BRANCH NEWS

The **Channings Wood Prison Group** appeared on BBC TV on 13 November on the Spotlight South West programme. Development Officer, Penelope Bayley, started the group following the highly successful production of Joseph and the Amazing Technicolour Dreamcoat which was part of the 1990 celebrations.



Penny organised a revue at the prison with members of the Channings Wood group - which comprises inmates of the Devon prison and people from 'outside'. The show was a revue of different acts that played to packed houses on three nights in succession. The audience was mixed and inmates and the public sat together. The cast comprised a dozen inmates and 15 'outmates'. Penny directed the show: 'I could wax lyrical about the hard work and the tears, the fun and the laughter, the warm friendships which will go on long after this is forgotten, and of course about the show itself. It was none of these things that "made" it for me though. I watched a group of strangers grow together and work together. Each of them was busy enough with their own contribution, yet time and again they would stop to help and support each other. It was a privilege to watch "Toc H being done" and done well'.

Penny organised the BBC unit, who came to film for a few minutes footage on the news and got so caught up with the atmosphere that they stayed and filmed the whole revue for the group so that they would have a record of the occasion.

In addition to the revue, the Channings Wood group have put on two parties for handicapped children inside the prison this year and a concert for elderly people from local homes. They are hoping to become a branch in 1992 and are planning a pantomime.

The new **Chiltern Hills Group** held a Quiz Evening at the Jimmy Savile Toc H lounge, Stoke Mandeville Hospital. They invited HQ staff and Cuddesdon Group members and everyone had a hilarious time. John Kilburn (former Principal Officer and General Secretary) set the questions and caught many people out on the spelling round! This was the first of many planned events for the future, and raffle and refreshments rounded off the evening.

Nell Tracey, Secretary **Llandrindod Wells Branch**, reports that although the membership are mostly in their 70s (11 men and 10 women), they still manage to do quite a lot of Toc H work. This includes a yearly get together of 'loners' for tea and entertainment, annual donations to LEPRA and cash donations to their many guest charity speakers. Nell herself arranges entertainment for local residential homes and social centres for people who need companionship. She adds that they have a supply of several gifted singers who will willingly perform at Toc H functions and commends the branch community singing and good fellowship. 'We help where we can' seems to be their motto.

Buckingham Branch's November newsletter was introduced by an inspiring little verse which seemed well worth sharing with other branches:

*In this busy world, I pray
Grant me each and every day
Just some moments to be free
To sit alone and just be me.
As my upward road I climb,
Not a lot I ask - just time;
So I pray, Lord, let me be
A little while each day - just me.*



Toc H Acton Blind Social Club celebrated their Diamond Jubilee on 26 October with a party which was financed by the London (Acton) Lions Club. Club President, Mrs Green, is seen in the photo with the Mayor and Mayoress, who are admiring the special birthday cake which shows the Toc H lamp.

Opening New Avenues

For many years, the East End of London has been a melting pot of different people, cultures and religions. Over the last 30 years the trend has been towards a primarily Asian (in particular Bangladeshi) population. Racism is a fact of life for many Bengalis and young

Asians are faced with two very different cultures, East and West, to absorb. This can prove near impossible.

Avenues Unlimited is a Youth and Community Project operating in Spitalfields, near the Toc H centre in Newark Street, Whitechapel. Its workers are familiar with the strains on young people living in Tower Hamlets and try to help by offering them new and different experiences.

Members of the Toc H Newark Street Staff Team, Nathan Skaines and Karen Thomson, recently offered to assist Avenues during the hectic October half-term break. On many occasions, the workers at Avenues, Derek Cox and Janice Westmacott, are expected to take up to 20 children on outings with no staff backup at all.

Nathan assisted Derek with the boys, and Karen was with Janice and the girls. The strict 'no mixing' policy between sexes within the Islamic faith made this necessary.

Derek and Nathan made three ventures into Epping Forest with three different groups of boys, numbering as many as 17 at one stage. The forest echoed with the children calling to each other both in Bengali and English, as they ran through the woods playing hide-and-seek - with a twist: if they were found they'd keep running!

Some felt the forest was haunted and stayed very close to older people. But by the end of the day they realised there was nothing to fear and were much more at ease in their surroundings, willing to try something new. To teach a child how to climb a tree is a wonderful experience.

During the latter half of the week the groups were taken swimming at an indoor complex in Woolwich. This was terrific, wet fun for everyone.

Karen took a small group ice-skating on her first day. One girl was a natural and by the end of the session was skating better than Janice, who had had lessons!



The Japanese Robot Exhibition at the Science Museum was a popular choice for a group of the girls, but it was so crowded that they decided to trek on to Holland Park adventure playground. The children used the climbing frames as an assault course while Karen and Janice watched.

The girls' week ended in their special room at the Avenues Unlimited offices. Karen was up to her elbows in glue and paint, getting them involved with all sorts of arts and crafts. Then there was time to do some cooking. No rice crispie cakes here, it was all traditional Bengali fare.

Nathan has been involved in taking one group of boys to a camp in Rickmansworth, north west of London. The group love going there to hold ghost story sessions around open fires. They had their own special bonfire night in November. There are horses in the adjacent field and it's a true test of courage among these youngsters even to stand within kicking distance, let alone touch them.

To appreciate the value of these simple experiences for the children, one needs to be aware of the situations in which they live. Tower Hamlets, in particular Spitalfields, is no tourist trap. It is dirty, overcrowded and underfunded. There are reports of Mafia-style gangs and some older brothers of the children at Avenue Unlimited are said to be members. Many children cannot even be offered a place in school, and the direction which their lives will take seems almost inevitable. The work that Avenues Unlimited does could never change all this, but it can make a difference to the lives of some people. To take children away, if only briefly, from the oppression and gloom of inner city is very important.

Despite the problems facing them, most of the children we met remained in good spirits and were typical 'kids' in many respects. They were a pleasure to be with.

Avenues Unlimited have said that their funding from the local authority has been dramatically cut and they would be happy for any assistance from us. How can Toc H as an

organisation help? We have been given just a small insight into what could be done, and the possibilities seem endless. Plans are already being made to run at least one project in the summer of 1992. This may sound ambitious at such short notice but, with the help of other groups and branches, we should be able to give these children, and a group of volunteers, a summer to remember.

If you would like to help, please contact me at Newark Street.

Nathan Skaines, Long Term Volunteer, South East Region.

(Nathan is a Toc H member in Australia. He came to the UK as a guest during the 1990 celebrations - and stayed! Many members have come across his infectious enthusiasm). ■



TOC H PAINTING AND MUSIC WEEKS

by Bob Harvey



In April 1967 a group of hardy souls gathered at Dor Knap in freezing weather for a long Painting and Birdwatching Weekend. Dor Knap in 1967 was primitive in the extreme, with only one usable fire, and the inside of the building was almost as cold as the outside. Little did anyone know that this was to be the start of something which has carried on every year until the present day, as vigorous now as ever it was.

It was soon realised that painters and birdwatchers do not have a great deal in common, and this particular combination was not tried again. The following year, 1968, someone had the bright idea of bringing together painting and music. This was a success, and the Dor Knap weeks have continued in this form until now.

John Hull, whom many will remember as the Chaplain to Toc H at that time, took over the music side in 1968. He was later joined by Sue Cumming, and their tremendous musical talents ensured that every Painting and Music Week was a very lively one indeed. In 1983 Colin Rudd took over the music side, until he left the staff in 1989.

The painters were fortunate indeed to be led and guided by Colonel John Davies, a retired regular Army officer, who was both a brilliant water-colourist and a great friend to everyone. He was also a Chairman of the Central Executive. In 1975, when 'Colonel John' felt he couldn't carry on any longer, we were joined at Dor Knap by Moira Huntley, a local artist, who until then had been fully occupied in bringing up her three children. Moira is now an artist of international reputation who has written and illustrated a number of books, and Toc H can claim some credit for helping her to launch a very successful career.

Perhaps some think that painting and music may not have much to do with the aims and objects of Toc H, but in this they would be quite wrong. It is entirely compatible with the philosophy of our movement that people should be encouraged and helped to develop their talents and to use their leisure time in constructive ways which will help them to lead fuller lives.

From 1968 to 1974 we held one Painting and Music Week per year, then from 1975 to the present day we have held two, except for 1977 and '78, when three Weeks were held in both years. One memorable Week occurred in February 1978, with Dor Knap in snow and painters everywhere trying to paint and keep warm at the same time as Tommy Trinder dashed round with jugs of hot coffee. In 1980 we were transferred to Cuddesdon, which has been our venue ever since.

There have been over 42 Painting and Music Weeks, and the 'Guest List' must total over 800 names - including many people who were introduced to Toc H for the first time by coming along. My wife, Gwyn, and I have attended all these weeks except two, and last year we were thrilled to be joined by Harry Wakeling of Seaford Branch and Nelson and Daisy Hall. Nelson is an ex-staff man, and all three are, like ourselves, 'survivors' of that old Painting and Birdwatching Weekend 24 years ago.

Numerous people have come to make music and found that they could paint - and vice versa. And some just come to accompany their partner and yet still join in the various activities. The evening programme in particular brings out hidden talent. We have admired the work of a talented embroideress, travelled up the Nile, shared a Castaways Desert Island Discs and been captivated by stonemasons' work in Staffordshire graveyards.

So, why not join us? (See ad. on back cover!)

The Editor, Dept. 5,
JEN HENRIQUETTES,
1 Porter Circle,
Worcester, MA 01601,
Bucks, HP21 6ET

Basic Standards for new Branches/Groups

With reference to the motions put before Central Council during its November meeting, Motion 17 called for the introduction of basic standards for new local branches and groups. The council agreed that the following were essential requirements:

1. Proper accounts
2. Completion of child protection forms
3. Return of annual review
4. a Secretary
 - b An officer with responsibility for overall direction of unit (Pilot)
 - c An officer with responsibility for ensuring awareness of local needs (Jobmaster)
5. Ten meetings per annum
6. Period of reflection at most meetings
7. Formal recognition by Regional Executive and registration at Headquarters
8. Sponsored by two Toc H members
9. Before recognition, there must be eight regular attenders and at least four Toc H members.
10. Application of above to existing branches and groups by 1992.

While agreeing that the first three points are probably essential/legal requirements of such an organisation, it seems to me that the rest of the motion is designed to stifle the good things thus begun in the name of Toc H.

Each group, if it has aligned itself with Toc H, will no doubt have set itself a purpose, an overall direction, and be aware of any local community needs, otherwise why would it exist? It will no doubt keep in contact with Headquarters. Having to have someone (4b) who is formally elected and required to attend at least one training event, before being considered able to have overall responsibility for the direction and health of the unit, seems to be nothing more than bureaucratic nonsense, as does being told how many times to meet and how many members must attend.

The items regarding sponsorship of a group by existing members, and at least four people in a group being members or joining Toc H before a group applies to become a branch, seems designed to stop people from becoming members. Given the very precarious position Toc H is in, with only approximately 5000 members, it seems an odd decision to place obstacles in the way of new people joining. Do we feel confident that the movement will continue to move forward with these restrictions, or do we just have a 'join us on our terms and conditions' attitude, or 'take your worthwhile service elsewhere, we can do without you'?

It is my own opinion that today you cannot impose these outdated ideas on new groups without alienating them from Toc H. Consideration must also be given to how many existing branches will close, with the subsequent loss of members, if the minimum number rule is applied to them from 1992.

D Ridgway
Hollywood, Worcs

The God of the Bible

I should like to take issue with National Chaplain, Revd Alan Johnson, in his article *God in the Person* published in the September issue of *Point three*. In it he says: 'It seems to me that some arguments about theology are unhelpful, since God must be both feminine and masculine or there would have been no creation of "male and female"'. This seems to me to be a non sequitur of grand proportions. Does God have to be everything he created? God created animals, too. Does that make him an animal? Even we poor humans are able to create things without being those things.

It seems to me that the so-called 'feminist theology' is an attempt by a very small minority of women to push their selfish interests yet further. They talk freely of 'women's rights'; I would like to remind them that there are no such things - only human rights to which men, women and children are entitled. To champion the rights of one section of the community to the exclusion of all others can hardly be said to be a reflection of Toc H fairmindedness.

Possibly in an attempt to appease this small but noisy section of the community, the SPCK has published a book of what it calls 'non-sexist prayers', whatever that might mean. The rewritten version of The Lord's Prayer contained in the book, starts 'Beloved, our Father and Mother, in whom is heaven...' Paul Johnson, writing about it in the Daily Mail, says:

In the Bible God is invariably identified as a man, and in the 4000 years of Judaism and the 2000 years of Christianity, it is only during the last 20 that anyone has supposed God should be presented in a different way. This is why these changes will be deeply, bitterly and rightly resented by the vast majority of practising Christians, men and women alike.

God became Man. He also became a man. That was God's choice, as was the time and place of His birth. To suggest that such things are incidental and that His words need to be rewritten to suit the climate of our own day is to deprive Christianity of its true identity and make it a man-centred rather than a God-centred belief.

Our Christian faith is based on the Bible and the revelation of God to us through his Son, Jesus Christ, who was incarnate as a man on earth. The Bible is the word of God and I believe it to be our Christian duty to guard the purity of the Scriptures and to take to task anyone who tries to rewrite them.

Our Lord gave us very few direct instructions, so I think it is very important to carry out those He did give. He told us when we pray to say, 'Our Father...' No translation of the Bible has ever suggested any other term of address, and there are at least 23 other occasions in the Gospels where Jesus refers to God as his Father, never once as his mother. I do not presume to know the Lord's mind on this matter, but I do believe He was infallible.

The Church of England General Synod is made up of fallible human beings, and when such a body has the audacity to even imply that our Lord 'had it wrong' then they need to be taken to task. It is a fact, unpleasant in the eyes of some, that the churches which are trying to be 'all things to all men' are in steep decline, whereas those which are based firmly on Biblical teachings are growing rapidly. I wonder why?

I do not profess to be an authority on the so-called 'feminist theology' and have only read some of their opinions in the books of Gretchen Gabelein Hull and Elaine Storky, but both these writers offer some pretty exaggerated and woolly thinking on the matter and the things which impressed me most about their books were the outsize chips on their shoulders.

Let's face it, the feminist movement is a very small one (I believe their journal has a circulation of only 3000), but it is active and very noisy and wields an influence out of all proportion to its numbers.

Throughout history, the story of movements fighting for change has followed a similar pattern. They start life by seeking to put right a genuine wrong. Having achieved that, they press on to greater things and try to put right lesser wrongs, only to end up being wrong - so that their end is worse than their beginning. Another feature is that they try to rewrite history according to their own point of view, including whatever lies might be necessary in the doing.

In their small way the feminist movement has done this also, producing some hilarious 'text books' on history, art, etc., from the woman's point of view, as though to imply that no previous male or female writer of history could be entrusted to do so evenhandedly.

The glory of God's creation is that He created both men and women with vastly differing gifts and abilities but called them to co-operate together within the human family. Recently, in the ceremony of Grand Light, it was my duty to challenge my own branch members to listen now and always to the voice of God. Turning aside from the babble of pressure groups, let's do it!

David Hughes
Newport, Gwent (Pilot)

Budgetting and Toc H

On reading the Director's notes regarding the proceedings at Central Council, I was amused to see that George Davis said that 'he was totally opposed to budgetting as we were dealing with human beings'.

This is in keeping with the sort of views which he has expressed many times at previous Councils and is just humbug. Does he think that Oxfam, the Spastics Society, Save the Children Fund etc do NOT have annual budgets? Of course they do, and to suggest that such charities can operate on his basis is quite absurd.

Come off it George, and stop talking through your hat.

John R. Morgan
Ruislip

How shall we address thee?

Writing letters from Headquarters to members should be easy, shouldn't it? But it isn't always so.

One question that computers are posing to us is how to address members. From time to time we use these machines to produce a lot of letters to groups of members, and we never quite know how to start them. If we say 'Dear Sir' or 'Dear Madam' we may be seen as impersonal. On the other hand, if we say 'Dear Mildred' we might be seen as impertinent if we have never met her! Equally, whether we call women Mrs, Miss or Ms, there will always be someone who is unhappy, while some men prefer Mr, some Esq etc....

So, in future, when we send letters to groups of members, we are going to use their Christian and surname together - just that. So we shall be addressing envelopes just to Fred Bloggs and writing Dear Fred Bloggs on the letter. We hope that those who know us well will not be offended by the surname, and that those who prefer a 'Ms' or an 'Esq' will forgive the omission.

John Mitchell *Director, Headquarters.*

PS. If there is a real Fred Bloggs out there, drop us a line!

Our Future

I am glad to say that I have been delighted with the many signs of Toc H's renewal in the last year. Most noticeably has been the change in *Point three*, now an encouraging and invigorating monthly with plenty of Toc H news. I have been pleased to see the new commitment to help Toc H in South Africa and India, both of which countries have been my especial concern. Above all I welcome the revival of interest in branches.

It seems to me that we have two quite distinct targets - to reach the young on a much wider scale than we do currently through projects, and to reach older people whose families are settled and the numbers of which are going to grow relative to the whole population.

We are now too middle-class a movement and we need people of the stature of David Steel and Lord Hailsham to speak up for the contribution that Toc H can make to society - to encourage a public awareness that might lead hopefully to recruits from older people.

I plead for the new CEC not to be afraid to entrust leadership wherever it can be found and then to support it, and not to try to exert control - even if that leadership faces us with completely new challenges.

If it is God's will that Toc H should go on and, with His help, we then find the right leaders, we can still have a useful role to play in society.

George Davis *Newbury*

Order Form for *Point three*

Take out your subscription to *Point three* now by sending this form to:

Toc H Despatch Dept, Toc H HQ, 1 Forest Close, Wendover, Bucks HP22 6BT

Please send me *Point three* each month for one year. I enclose cheque/postal order for £3.60 (payable to Toc H).

Name

Address

**Any contribution towards the cost of postage will be gratefully received.*

Project: Homeless Men in Birmingham

Through the Eyes of the Volunteers



Based around the Trinity Centre hostel for homeless men and the sheltered housing provided for them as a route back into the community, 12 volunteers stayed at the Edgbaston Toc H Hut. The aim was to give a new insight into one facet of homelessness and proved how well people can work and learn together in the best Toc H tradition. The following comments are from the volunteers:

'The arrival of 12 volunteers spot on 9 am caused some interest among the residents of Trinity Centre. Twelve in any one place, even with 105 homeless men, is a bit too much to absorb at one go, so the 12 were split into five groups: to the kitchen, sites maintenance, duty office, day room and to do statistical work with records at the centre. Each group was given experience of a different part of the building so by the end of the week everyone had tried everything'.

'There was a lot of fear to overcome before I could really "meet" any of the men living at the centre'.

'For me the hardest thing to overcome was the "them and us" aspect of the situation. "Them", the homeless men, who "us", the volunteers, had come to help. In fact, the opposite

probably happened, as we learned a great deal from them. During the week the barriers disappeared and we all became "us". I remember one lunchtime talking to a chap and wondering "is he a local volunteer, a resident or a member of staff?" And then I thought, "Well, what does it matter? We're all just people". It really didn't matter who you were or why you were there'.

'I felt uncomfortable about walking into peoples' lives for a week and then walking away. The majority of the men are there for less than a week, so short-term volunteers are valuable for giving them the opportunity to chat with someone who shows a genuine interest in them'.

'I am convinced now that the men did not resent the intrusion into their situation, in fact they welcomed it. After an intensive week of shared activity it is inconceivable that any volunteer could have failed to have his life touched. We had all learned a little bit more about life, about the Trinity Centre, and about ourselves'.

The volunteers (in purely alphabetical order!), were: Anna, Daz, Doug, Elizabeth, Eric, Hetti, James, Jo, Karen, Lucy, Ruth, Stephen and Vanessa. ■

Welcome to 15

New Members

The following new members were registered during November

Mrs Elsie M White (Brandon J)
Mrs Annette Burrows, Paul Dean,
Mrs Nancy Kilburn, Mrs Angela K
Gregory, Mrs Patricia M Newman,

Peter D Mackay, Anthony R Young,
Mrs Jean Young, Mrs Maureen S
Williams, (Chiltern Hills J)
Miss Sharon Kelly (Crewe J)
Thomas G Phillips (Nailsea M)
William J Moodie (Skelmorlie &
Wemyss Bay)
Miss Rita A Butler, Peter G Wilding
(Western Approaches Chiltern Vale).

SPECIAL TRIBUTE

E. W. (Ted) Golding, who died on 5 November, joined Toc H after meeting Tubby while serving abroad in World War II. He became a member of Hawkhurst Branch and subsequently of Tunbridge Wells Branch where he made his home after his marriage to June in 1948. He was in turn secretary, jobmaster and warden during his 43 years as a member of the branch, and was also District Secretary for 16 years. He undertook any task great or small with enthusiasm. Men of Ted's calibre and dedication are one of the chief assets of the movement, and he will be sadly missed.

DK

We regret to announce the death of the following members:

In August — Marion D Carter (Linthorpe)
In October — Vera Harvey (Nailsea)
Ella Tither (South Devon District)
In November — William Annakin (Lincs & S
Humberside District)
Norman S Brew (Ashfield District)
Annie Cropper (Rhyl North)

Deaths

Not Previously
Recorded

John E Gittings (Walsall)
Edward W Golding (High Brooms)
Dorothy E Heathfield (Tonbridge)
Edward H Mason (Alvechurch)
Janet Davies (Llandrindod Wells)
John W Rees (Chalfonts)
Cyril J Roberts (Treforest)
Les Sparkes (Late Codsall)
Arthur Young (Shavington)

CUDDESDON HOUSE

PAINTING & ART WEEKS

24 - 31 May 1992
24 - 31 October 1992

Cost for residence and tuition will be £29.35 per day

Details and booking forms from:
Mrs E Page, 48 Coppice Farm Road,
Tylers Green, Penn, High Wycombe,
Bucks HP10 8AH (Tel: 0494 813009)

POPERINGE IN THE SPRING

6 - 13 May 1992

Leaving Cheadle Hulme (Cheshire) and travelling by coach to Talbot House.

Cost: £225 to include coach travel, accommodation and all meals. Also day trips out during the week.

For further details contact: Mr C Griffiths ('Griff'), 13 Queens Drive, Cheadle Hulme, Cheadle, Cheshire SK8 5DN Tel: 061 485 2082.

A FAITH TO LIVE BY - PROJECTS

Cuddesdon House
14-16 February 1992

A practical workshop for project leaders, volunteers and others looking at ways in which the Fourth Point of the Compass can be explored on Projects. A follow-up to a similar event in 1991.

Cost: £15.

To book a place, please send a cheque for the full sum (payable to Toc H) to:
Rev J Alan Johnson at HQ

CALLING ALL LEADERS

WHAT—Total Integration PHAB Week

WHEN—Last week in July or first week in August 1992

WHERE—Lindridge House, Devon

INTERESTED?—*Contact:* Lorraine Bonstow
East Devon District Project Support Group, 4 Kingswood Close, Exwick, Exeter, Devon EX4 2PB.
Tel: 0392 216393

PILOTS IN TOC H

"Are they all really venerable members bent double and praying over lamps?!"

"No, they are certainly not."

A weekend to study the real role of Pilots in Toc H will be held at Cuddesdon House from **Friday April 10th - Sunday April 12th.**

This is open to any person who is already a Pilot or who might consider taking on this role at some future time. It will be led by Adrian Dudman and John Mitchell.

Cost: £10, which is payable on booking.

Applications to Margaret Winstanley at Headquarters with Booking Fee.

POINT THREE FOR THE BLIND

The magazine is now available in tape form for readers who are either blind or partially sighted. Several members have already taken advantage of this excellent facility which is only £3, including postage, for 12 months. Write to: Harry C Bailey, 27 Harrowden Road, Wellingborough, Northants NN8 3BG.

Falmouth Toc H Holiday House: Accommodation for 5 plus cot. Open all year. £60 per week. Ron Gatiss - Tel: 0326 312689.

Branch Orders for Point three

Invoices for Point three are prepared and sent out in April so that the right orders can be despatched. If you want to change the number of copies you require, please let us know as soon as possible. All contributions to p&p will be gratefully received as it is very expensive to mail the magazine. This is your magazine and we are aiming to increase the circulation and encourage more membership contribution.

ALISON HOUSE

Details of our Spring and Summer activities for 1992 are now available. They include:

CREATING YOUR GARDEN 6 - 8 March
Guest Speaker/Tutor - Mr Roy Bailey
(*Gardening Advisor from BBC Radio Merseyside*)

SPRING PAINTING WEEK 30 March - 5 April
Tutor - Harry Muscott

ACCENT ON POETRY WEEKEND 1 - 4 May
Hosted by Leslie Richardson

SUMMER SCHOOL 20 - 27 June
Hosted by Cyril Carrier

HOLIDAY WEEK 4 - 11 July

FRIENDS AND NEIGHBOURS WEEK 18 - 25 July
Hosted by Rose Coates

SUMMER PAINTING WEEK 25 July - 1 August
Tutor - Harry Muscott

HOLIDAY WEEK 8 - 15 August
Hosted by Marjorie Berry

Full details of these and other events at Alison House can be obtained by sending a large SAE to:

Bill and Dorothy Pepper, Alison House, Intake Lane, Cromford, Matlock, Derbyshire DE4 3RH. (Tel: 0629 822316)

Small Ads

Small advertisements must be received (with remittance) five weeks before publication day, which is the 23rd of the preceding month. The charge is 10p a word (minimum £1) plus VAT, to Point three Magazine. Rates of display advertisements can be obtained from the Editorial Office, Toc H Headquarters, 1 Forest Close, Wendover, Aylesbury, Bucks HP22 6BT.

Hythe, Kent - homely accommodation in members home. Bed/breakfast and/or evening meal or full board, very reasonable rates. Enquire Nesta Cock, 7 Tournay Close, Lympne, Hythe, Kent CT12 4LL. Tel: 0303 269407